



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. No <sup>3546</sup> ! Oqsemo ([I] oath) by The Qeyamatey's <sup>w</sup> (Judgment) Day.	لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ﴿١﴾
2. And no! Oqsemo ([I] oath) by the self <sup>w</sup> the lawwama'te (iterative blamer) <sup>w</sup> .	وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾
3. Does reckon the mankind that never [We] gather his bones.	أَتَحْسَبُ الْإِنْسَنُ أَلَّنْ نَجْمَعَ عِظَامَهُ ﴿٣﴾
4. Bala <sup>3547</sup> (certainly-not); Qadireen <sup>3548</sup> (We are capable of: effecting, giving, doing, enforcing, or influencing) on that nusawwe ([We] erect/even/set) his fingertip <sup>3549</sup> .	بَلَىٰ قَدِيرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ﴿٤﴾
5. Rather wants the mankind to yafjora <sup>3550</sup> (rip-off the religious cover) [he] ahead (of) him <sup>3551</sup> .	بَلْ يُرِيدُ الْإِنْسَنُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾
6. [He] asks: ayyana <sup>3552</sup> (when, which momentous period) (is) The Qeyamatey's <sup>w</sup> (Judgment's) Day.	يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَمَةِ ﴿٦﴾
7. So if <sup>3553</sup> lightnined (dazzed/dazed) the sight.	فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾
8. And the moon eclipsed/imploded.	وَحَسَفَ الْقَمَرُ ﴿٨﴾
9. And (had been) gathered the sun <sup>w</sup> and the moon <sup>x</sup> .	وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾
10. Says the mankind then-day: where (is) the mafarro (fleeing to: place/locale).	يَقُولُ الْإِنْسَنُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ﴿١٠﴾
11. Not-at-all, <sup>3554</sup> no wazara (mountainous-refuge). <sup>3555</sup>	كَلَّا لَا وَزَرَ ﴿١١﴾
12. To your <sup>t</sup> Lord then-day (is) the mustagarro <sup>3556</sup> (permanent-abode/ultimate realization).	إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾
13. Younabba'o (to be informed by piece-of-significant-and-availing-news) the mankind then-day by what: [he] advanced and tarried [he].	يُنَبِّئُوا الْإِنْسَنُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾

<sup>3546</sup> The “لا” at the beginning of this Ayah, is by consensus is a negation particle! See الدر المصون، احمد حلي As to the oath, see footnote of (S56: 75-76)!

<sup>3547</sup> The word “bala”= “certainly-not” is absolutely not synonymous to “yes”=“نعم,” see the Lexicon attached to this Translation for more elaboration!

<sup>3548</sup> The word “قادر” is masculine subjective noun, meaning: he who possesses power, capacity and efficiency to measure and effect!

<sup>3549</sup> The word “بنان” means the fingertip or the finger on the basis of calling the whole by its part!

<sup>3550</sup> The word “يفجر” to become or be “فاجر”= “ripper of religious cover,” as the religious cover prohibits or prevents its wearer from committing crimes in the open! So when the ripper of religious cover rips-off such a cover he exceeds the bounds! See الراغب for the word “فاجر”!

<sup>3551</sup> The word “امامه” means that which is ahead of him, i.e. his life time! That is he keeps exceeding the bounds in the open and continually proposing to repent to his Lord, but in reality he does not and continues to be “فاجر” by wanting to “يفجر”!

<sup>3552</sup> The word “ayyana” = “أَيَّانَ” really is “أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ,” but with reverence and magnanimity for whatever “أَيَّانَ” was used for! See معجم النحو is which period, a specific and important (momentous) occurrence happen!

<sup>3553</sup> The particle “إِذَا” is a future adverbial conditional article hence it is “if” not “when”!

<sup>3554</sup> The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

<sup>3555</sup> The word “الوزر” with “وَالْزُورُ” means mountainous refuge, not any refuge! See البصائر!

<sup>3556</sup> Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently!

14. Rather the mankind ( <i>is</i> ) over [himself] a baseeraton ( <i>witnesser/ testifier/ discernment-evidence</i> ) <sup>w</sup> .	بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۖ
15. And albeit [ <i>he</i> ] cast his apologies <sup>w</sup> .	وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ۚ
16. Let not move[ <i>you</i> <sup>s</sup> ]by it <sup>x</sup> your <sup>t</sup> tongue to hasten[ <i>you</i> <sup>s</sup> ] by it <sup>x3557</sup> .	لَا تُخْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ
17. Verily on Us ( <i>is</i> ) its <sup>x</sup> gathering and its <sup>x</sup> reading <sup>3558</sup> .	إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۚ
18. So <i>edha</i> ( <i>when/ whereas</i> ) We read it <sup>x</sup> then <i>ettabe'a</i> ( <i>let-closely-follow [you]</i> ) its <sup>x</sup> reading <sup>3559</sup> .	فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۚ
19. Afterwards verily on Us ( <i>is</i> ) its <sup>x3560</sup> elucidation <sup>x</sup> .	ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۚ
20. Not-at-all, <sup>3561</sup> rather you <sup>z</sup> love the hastener <sup>w</sup> .	كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۚ
21. And you <sup>z</sup> leave the Hereafter <sup>w</sup> .	وَتَذَرُونَ الْآخِرَةَ ۚ
22. Faces then-day ( <i>are</i> ) sparkling-delighters <sup>ym</sup> .	وُجُوهُ يَوْمَئِذٍ نَّاضِرَةٌ ۚ
23. To its <sup>x</sup> Lord ( <i>are</i> ) lookers <sup>ym</sup> [ <i>they</i> <sup>ym</sup> ].	إِلَىٰ رَبِّهَا نَاظِرَةٌ ۚ
24. And faces then-day ( <i>are</i> ) precipitators <sup>ym</sup> [ <i>they</i> <sup>ym</sup> ] <sup>3562</sup> .	وُجُوهُ يَوْمَئِذٍ بِاسِرَةٍ ۚ
25. Presume[ <i>it</i> <sup>w</sup> ]( <i>to be</i> ) done by it <sup>w</sup> a back-breaker <sup>w</sup> ( <i>calamity</i> ).	تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقَةٌ ۚ
26. Not-at-all <sup>3563</sup> ! <i>Edha</i> ( <i>when/ whereas</i> ) it <sup>w</sup> reached the collarbones.	كَلَّا إِذَا بَلَغَتِ الرَّاقِ ۚ
27. And ( <i>had been</i> ) said: who <sup>a</sup> ( <i>is</i> ) <i>ra'qen</i> <sup>3564</sup> ( <i>curer/ lifter</i> ).	وَقِيلَ مَنْ رَاقٍ ۚ
28. And [ <i>he</i> ] presumed verily it <sup>x</sup> ( <i>is</i> ) the separation.	وَضَنَّ أَنَّهُ الْفِرَاقُ ۚ
29. And wrapped <sup>w</sup> the leg by the leg.	وَالْتَفَتِ السَّاقُ بِالسَّاقِ ۚ
30. To your <sup>t</sup> Lord then-day ( <i>is</i> ) the drive.	إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ۚ
31. So neither <i>ssaddaqa</i> ( <i>affirmed as credible</i> ) [ <i>he</i> ] and nor [ <i>he</i> ] prayed.	فَلَا صَدَقَ وَلَا صَلَّىٰ ۚ
32. [And,] but denied [ <i>he</i> ] and [ <i>he</i> ] diverted.	وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ ۚ
33. Afterwards [ <i>he</i> ] went to his family struttingly.	ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَمْتَطِي ۚ
34. Woe for you <sup>s</sup> then woe.	أُولَىٰ لَكَ فَأُولَىٰ ۚ
35. Afterwards woe for you <sup>s</sup> then woe.	ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ ۚ
36. Does reckon the mankind that [ <i>he</i> ] ( <i>is to be</i> ) left a neglect <sup>3565</sup> .	أَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ۚ
37. Has not been [ <i>he</i> ] <i>nutfatan</i> ( <i>sperm-drop</i> <sup>w</sup> ) of semen <sup>x</sup> ( <i>to be</i> ) ejaculated.	أَلَمْ يَكُنْ نُطْفَةً مِّنْ مَّنِي يُمْنَىٰ ۚ
38. Afterwards [ <i>he</i> ] [ <i>was</i> ] <i>alaga'ten</i> <sup>3566</sup> ( <i>adherent-suspender/-</i>	ثُمَّ كَانَ عِلْقَةً فَخَلَقَ فَسَوَّىٰ ۚ

<sup>3557</sup> The pronoun “هـ” in “به” refers to the *Qur'an* which is *masculine singular*!

<sup>3558</sup> Similarly, the pronouns “هـ” in “جمعه” and “قرآنه” both refer to the *Qur'an*, which is *masculine singular*!

<sup>3559</sup> Similarly, the pronouns “هـ” in “قرآنه” and “قرآنه” both refer to the *Qur'an*, which is *masculine singular*! And says: “اللسان” “قرآنه” means *its reading*! Clearly The *Qur'an* is *The Supreme Book*, revealed to Mohammad (SAWS), which contains Allah's words, and one hundred and fourteen *Surah*!

<sup>3560</sup> The pronoun “هـ” in “بيانه” refers to the *Qur'an* which is *masculine singular*!

<sup>3561</sup> See footnote 6225 above for “إكلا”

<sup>3562</sup> The word “باسرة” comes from “بسر” which means acted prematurely, or precipitately! See *الراغب*!

<sup>3563</sup> See footnote 6225 above for “إكلا”

<sup>3564</sup> The word “راق” lends itself to *two distinct* meanings: (1) *curer, treater*! And (2) *lifter*, to lift the *soul* to the Lord! According to Ibn Abbas *lifter* is more fit! See *الفرطبي*!

<sup>3565</sup> That is left to be aimless or without any purpose in life!

*blood-clot*)<sup>w</sup>; then [He] created then *sanwa* ([He] erected/-evened).

39. Then [He] made of him the pairs,<sup>3567</sup> the male and the female.

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ﴿٣٩﴾

40. Is not *Tha'leka* (He-that-afar-it/that) (is) surely *Qadir*<sup>3568</sup> (He-Who is capable of: giving/doing/enforcing/or influencing) on to quicken [He] the dead.

أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَى أَنْ  
يُحْيِيَ الْمَوْتَى ﴿٤٠﴾

<sup>3566</sup> The word “علقة” = “adherent-suspender,” = that which adheres as suspender or “clot” in both Arabic and English “علقة” or “adherent-suspender/clot” could be of any thing! But in this case of “bloody nature” perhaps it is “the mass of the *zygote*” (the union of the sperm and an ovum before its cleavage)!

<sup>3567</sup> The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its *plural*: (1) “أزواج,” which could also mean: (2) *similar*, i.e. the *look-likes*! ), (3) *hues*! See *اللسان*!

<sup>3568</sup> The word “قادر” is masculine, singular, subjective noun, meaning: (1) *Causar of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*!